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THE REV. STANLEY G. EVANS

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HUNGARY'S CHURCHES TODAY

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[outside front cover]

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The Head of the Hungarian People's Republic shakes hands with the representative of the Bench of Catholic Bishops.

Preface

In September, 1951, I was privileged to be the guest of the Reformed Church of Hungary for 10 days. I was one of a delegation of French and British Ministers of Religion who had been invited to Hungary to see for themselves what the country was like. We visited schools, hospitals, universities, factories, farms and churches.

In one university—Miskolc—we saw about 200 of the builders, who had only started on the building the previous November, actually attending lectures as students of physics. They were most attentive to the lecturer. They looked somewhat glum

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when about half a dozen of us "padres" intruded on their work without a word of warning! When the interpreter informed them who we were, they exclaimed with joy the word "Peace." Wherever we went the people were thinking, speaking and praying for peace.

I visited the Hungarian House of Parliament and was delighted to see in their library of 260,000 volumes, including 10,000 theological books, one or two books from the pen of Dean Inge.

I lunched with Roman Catholic prelates and non-Roman bishops. They all testified to the freedom which religion enjoys in Hungary.

The overcrowded churches proved to us that there is new life in the people. I worshipped at the John Calvin Church in Budapest and heard Pastor Muraközi preach very powerfully on Jeremiah xviii, 1-8. The church seated about 1,500 and was full. The same evening I preached myself to a full church at Gödöllő.

At Debrecen we saw the famous Theological College that, according to the Basle *Nachrichten*, has been converted into a "Concentration Camp"! There were 172 students in residence and 18 were sitting their Entrance Examination that week.

There is no persecution of religion in Hungary. Roman Catholics and Jews worship freely, as they wish and where they wish. According to Canon Beresztóczy, the Roman Prelate who administers the See of Cardinal Mindszenty, five Roman Catholic Churches had been ordered to be built that month (September, 1951).

There is no persecution of science in Hungary. Professor József Varga, for instance, who was Professor of Science under the Horthy regime, is still Professor of Science under the present regime.

Throughout the entire country—and we motored hundreds of miles and spoke to dozens of people—I found full freedom to worship. Above all, I experienced an intense desire for peace. The motto of the people of Hungary may well be summed up in that adopted as a school motto at Gödöllő, namely, "A JÖVENDŐ A BÉKE EMBERÉÉ"—"The future belongs to the people of Peace."

The present pamphlet by the Rev. Stanley Evans sets out most vividly and compactly the position of the Churches in Hungary to-day. It is a masterly survey. I commend the work to the people of Britain and the English-speaking world.

W. Bryn Thomas,
Chairman of the British Hungarian Friendship Society

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The Calvinist Cathedral at Debrecen, one of the many churches heavily damaged during the war and rebuilt by the Hungarian People's Democracy.

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HUNGARY'S CHURCHES TODAY

Of all the wild talk that has been bruited about to confuse the minds of the people of this country on the passage of events in the countries of Eastern Europe, none has been more wild than the picture of the coming to Hungary of an order of affairs in which the clock has been put back for the churches and instead of the freedom they previously enjoyed they are now being subjected to "religious persecution."

The truth is that, whereas there has been no age in which the flame of freedom has not burned in the breasts of the Hungarian people, there has also been, till now, no age in Hungary in which liberty has not been attacked and its defenders repressed. This is as true of ideas and defenders of religious freedom as it is true of ideas and defenders of freedom in general, and when the present situation is looked at in the light of the past the manifest advances it reflects can be clearly seen.

Conversion to Catholicism

Christianity came to Hungary in the tenth century, but it was during the reign of the first King of Hungary, Stephen (997-1038) later known as St. Stephen, that it was firmly planted in the country, partly by the rough arm of the civil power, with the result that on the death of Stephen there was a strong reversion to paganism. The first missionaries to Hungary had come from the Orthodox East, but a number of factors, particularly perhaps Stephen's alliance, through marriage, with the German Empire, led the country into the Western, Catholic, camp.

It is not possible in a brief pamphlet such as this to review the turbulent course of Hungarian history and the many setbacks the growth of Christianity received, chief among which were the Turkish invasions.

It flourished and grew despite them all and grew in a fundamental alliance with the State, the bishops, although at first foreigners, being nominated by the crown and never being averse to calling in the aid of the civil power to suppress the heresies that seemed perpetually to arise; the Cathari* in the twelfth century and the Waldenses† after them preparing the ground for the later Reformation. It was to deal with this situation that in 1228 the bishops called for the establishment of the Inquisition in Hungary, but it cannot be said ever to have gained a firm footing.

* A heresy which flourished in Northern Italy. It held that matter was evil.

† A movement originated by Peter Waldo of Lyons. It was anti-clerical and advocated apostolical simplicity.

795 From the very beginning of Christianity in Hungary no century
798 passed without major religious disputes and without the use of strong repressive measures. If in 1315 there were a large number of Waldenses, in 1415 there was a wide spreading of Hussite‡ teaching which was soon implemented by considerable Hussite emigrations from the adjacent Bohemia, and in 1444 a solemn contract was signed between King Vladislaus and Cardinal Julian for the extermination of the Hussites who were, however, saved by the death of both at the Battle of Varna fought against the Turks.

Reformation Struggles

It was in the following century that the major dispute began, the dispute between the strongly entrenched and rich Catholic Church in Hungary and the disintegration in its own ranks brought about by the forces of the Reformation which came to Hungary for a long time predominantly in their Lutheran form, although at a later stage it was the Calvinist element that was to predominate. The battle that began in 1521 with the condemnation of Luther's works by the Archbishop of Grau assumed many different forms in the next three centuries, and if it seemed in 1530, when the Queen and her Chaplain went to the Diet of Augsburg, that Protestantism was going to win, yet the main feature of much of the subsequent history was the expropriation of Protestant buildings and the physical torture, imprisonment and often death, of the Protestant clergy, a persecution which often produced strong feeling in other countries, as is shown by a pamphlet, *A Brief Narrative of the State of Protestants in Hungary*, published in London in 1677. This pamphlet reports the famous occasion when Protestant Ministers were summoned by the civil authorities to Pressburg and there required to lay down their employment and leave the kingdom or else to become Catholics. Those who refused were then condemned by judges, who included bishops, to sentence of death and loss of property. In fact those who stood fast, predominantly the Calvinists, were fettered, transported to Italy and sold for the forced labour of the galleys, from which they were eventually saved by an ably conducted cutting-out expedition led by the Dutch Admiral de Ruyter.

Despite all persecution, however, Protestantism grew and flourished, the Bible was translated into Hungarian and increasing freedom was won, although full equality with the Catholics had not been achieved even by the time of the opening of the second world war. The Calvinists particularly had made an outstanding contribution to Hungarian history which is symbolised, perhaps, by the use of their college at Debrecen for the first meeting of the first Hungarian National Assembly in 1848.

‡ Hus in Bohemia owed much to Wyclif in England. The views of both were of the same type as those of Waldo.

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The Churches and Fascism

On the Catholic side there was the long tradition of power, privilege and wealth, but together with it many of the monks and lower clergy made considerable contributions to Hungarian education. Such national feelings as there were among the lower clergy were, however, completely overwhelmed by a hierarchy which stood for union with Austria and for the House of Hapsburg. This important tendency was rightly noticed in a publication issued by the Foreign Office to its staff during the war, and now available in the British Museum, which stated that " the Roman Catholic Church tends to legitimism."‖

The wartime record of the Hungarian churches was a mixed one. The Horthy dictatorship, which was a part of the Rome-Berlin Axis, had found a willing ally in the Catholic Church. The Church acted as one of its chief spokesmen, particularly among the poor of the villages. Subservience to the existing state of things (large feudal estates and millions* of landless beggars) and bloodcurdling tales of the Red Bogy had been preached from the pulpits on behalf of a narrow ruling class and its foreign friends.

Generally speaking, the attitude of the Catholic hierarchy was that of the ruling class, prepared to co-operate with Hitler to the degree to which Hungary might gain from the process but expressing dissatisfaction when the process was reversed, and the result was that certain voices were raised within the Catholic Church expressing dissatisfaction with the racial laws and, after 1943, talking of Hungary's " craving for peace."

It was for reasons of this kind that eventually some of the Church leaders, Catholic and Protestant, were put under restraint by the Germans although they never at any time made any protest against Hungary's part in the war against the U.S.S.R.; indeed, Catholic newspapers criticised Great Britain for making an alliance with " atheists." Some of the Protestant opposition was, however, more far reaching and it was during the war that the influence of the anti-Nazi Karl Barth grew by leaps and bounds, and not a few of the Protestant ministers opposed strongly the deportation of the Jews.

When, eventually, the Soviet Army liberated the country the Ecumenical Press Service (December, 1944) reported:—

" At Cluj a delegation of Russian officers paid a visit to János Vásárhelyi, Calvinist Bishop, informing him that he could continue to officiate unhindered. Simultaneously the Moscow Radio broadcast an appeal to the Roman Catholic priests and Protestant pastors in Hungary to continue their work. Fleeing from the country the Germans took away everything movable and burned historic buildings. At Kecskemét two colleges were

‖ The idea of restoring the Hapsburgs.

* This sounds exaggerated but it is true. There were 3,000,000 landless peasants.

727 destroyed, while Debrecen, bulwark of Hungarian Calvinism,
659 lay in ruins, including the famous Great Church. The 700-years-old Calvinist College remained intact and the Provisional National Assembly held its first meeting within its walls. We
[563] learned that the Jews were last put to work on fortifications at Budapest and Vienna. A strong protest was made to Regent Horthy against the inhuman deportations. Under ecclesiastical pressure these were discontinued after July 1, but they were resumed under Szálasi, who ordered not only Jews but everyone unfriendly to Hitlerism to be deported. Szálasi and the Gestapo began proceedings against all Calvinist priests who raised their voices on behalf of the persecuted Jews. The 400-years-old College of Sárospatak succeeded in preserving the Jews' wealth, school-books and ecclesiastical robes."

[668] Nevertheless, from the end of 1942, when a united front against Horthy had been formed which opposed the war against the Soviet Union, it had included Catholic laity if not clergy, and Protestants, and when the first National Assembly met again in the Calvinist College in Debrecen in 1944 the Provisional Government had extremely strong Protestant backing, particularly from the Calvinists, who provided one of the Vice-Presidents of the Assembly.

Liberation and After

After the Liberation the church situation in Hungary rapidly crystallised. To understand it, three points need to be noted:

1059 The first is the attitude of the Government, which is effectively
[641] summed up in the Constitution adopted by the National Assembly on August 18, 1949, Article 54 of which states:—

1. "The Hungarian People's Republic guarantees the freedom of conscience of the citizens and the right to exercise their religion freely."

2. "In order to be able to assure freedom of conscience the Hungarian People's Republic separates Church from State."

To this might be added an extract from a speech made by the Deputy Prime Minister, Mr. Rákosi, on April 25, 1948, at the time of the controversy on the nationalisation of schools:—

"I must speak of one of the unsolved problems of democracy, that of relations between democracy and the Church. As everybody knows, Hungarian democracy stands for the most complete freedom of religion. Communists especially have voiced this since the first moment of the Liberation; and, of course, we have not only voiced it but have also lived up to it. Even to-day we do not think otherwise. In this connection allow me to mention one fact. For May 1 we shall provide bronze for casting church bells for 778 parishes. In so doing the Government is fulfilling a promise made for the centenary* year.

* Centenary of the 1848 revolution, which sought to obtain Hungary's independence from Austria.

659 The bronze could so easily have been used for other purposes, but to prove that we are helping the Church, not only by words but by deeds also, we allotted this bronze to the churches."

Mr. Rákosi could have said much more than this: he could have pointed to the fact that all the churches were very largely financed by the Government, to the Government financing of church schools, to the time allowed to all the churches on the wireless and to the money, labour and raw materials provided for a most extensive campaign of church reconstruction.

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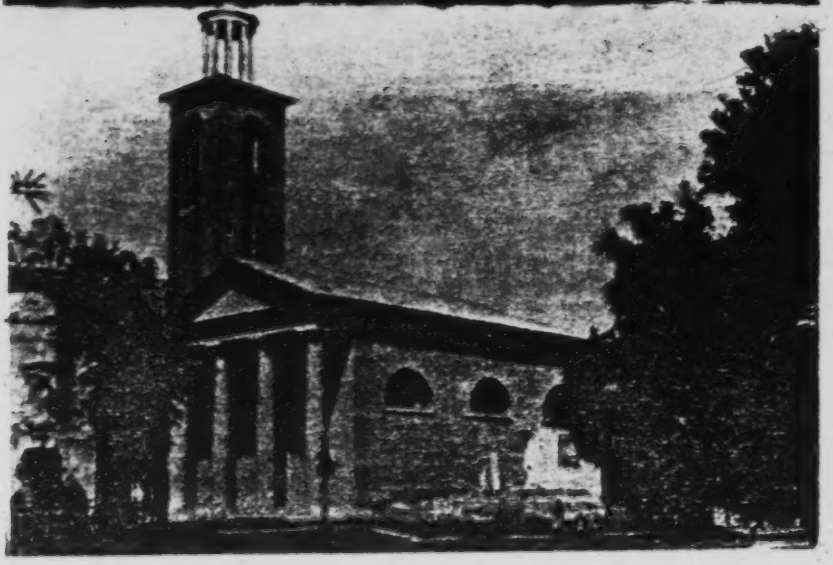

423 794 One other aspect of Government policy affected the churches and that was the land reform. The pre-war distribution of land had followed the feudal pattern: 48.1 per cent. of all the agricultural land being held by a small percentage of landlords, not exceeding 0.8 per cent. of the total landowners. The Catholic Church was one of the large estate owners, being in possession of 900,000 acres, or of nearly 4 per cent. of the total agricultural land. While 756 large landowners owned estates in excess of 1,400 acres, a total of 3,850,000 acres; 4,350,000 acres was owned by 1,382,863 smallholders, each with under 15 acres; and 3,000,000 peasants, out of a total population of 9,000,000, owned no land at all. All estates over 280 acres were taken over by the State under the land reform, among them the estates of the churches, and divided up among the most needy. This proved of benefit to the poor parish priests too, for they received a total of 27,500 acres.

The effect of this on the Catholic Church was, of course, considerable, and the resentment that this measure caused among the higher clergy had a great deal to do with subsequent developments.

Despite the Government's attitude the Catholic Church officially was hostile from the very beginning. The bishops went a long way to define their attitude in a Pastoral Letter issued on May 24, 1945, in which they said that "the scourge of war has swept the country like a wild fury and left behind nothing but devastation and destruction. We have witnessed one of the greatest catastrophes in the history of our nation," but had no word to say of thanksgiving or gratitude for the country's liberation although they did go so far as to say: "The rumours that the Red Army would destroy all the churches did not come true. We even met with some consideration in ecclesiastical matters." But the bulk of what they had to say was quite otherwise—"respect for authority is about to break down," "innocent men are being arrested,"† "Whosoever infringes the innate rights of man, such as . . . the right of private property . . . should be aware that we, the Bishops of Hungary, will raise our voices . . . the Rights of Man . . . have been given by God Himself. Hence no power on earth can change or abolish them." There then came a strong attack on the agrarian reform: "this regulation threatens the very existence of ecclesiastical institutions by depriving them of their material foundations." "Liberty," they warned, "does not mean the unleashing of low and greedy impulses and the lust for power." "We are facing the future," they said, "with the greatest anxiety."

† This can refer only to collaborators.

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Mindszenty

Shortly after this frank declaration the Prince Primate of Esztergom, Cardinal Serédi, died and was replaced by a legitimist of long standing, József Mindszenty, who shortly afterwards was also made a Cardinal. This event itself was used to show the way in which, in future, Hungarian Church news was to be treated internationally, the Vatican issuing a statement to the effect that Mindszenty *might* not be allowed to go to Rome to take his cardinalate, and the Press in the western countries stating that he *had* not been allowed to go to Rome. He did, of course, go and, as later events proved, used the opportunity, through the agency of Cardinal Van Roey, of Belgium, to get in touch with Otto von Hapsburg.

From this moment on the new Cardinal endeavoured to mobilise the Church against the new Hungary, and his aims in doing so were made abundantly clear during his subsequent trial. He condemned every action taken by the People's Government and, in his pastoral letters, called on his followers to do likewise. His first pastoral letter was an open attack on the Hungarian Government and an open alliance with another country. "We feel bound," he said, "to say openly that a Christian citizen cannot possibly vote for a programme which advocates a new oppression, a new terror regime and the abolition of Natural Law. We regret that we have to agree entirely with the statement of the British Foreign Secretary that it seemed that in Hungary one totalitarian dictatorship was merely being replaced by another one."

The Cardinal's freedom to publish this sort of thing is the only answer it needs. But this was by no means all. He attacked the Government for assisting the occupying Power (the U.S.S.R.); he said that the "present merely temporary Government of Hungary has by far overstepped its power and competence" (this for allowing divorce); he attacked the agrarian reform, which he said was based "on a hateful spirit of vengeance"; and he tried to undermine confidence in the Government by saying: "It is true the expropriated landowners are promised some compensation but this pledge is not likely to materialise." He finished with the wild conclusion: "Do not be intimidated by the threats of those Sons of Evil," and added:

"The less opposition they meet the greater is the growth of compulsion and violence. It is in the nature of such a compulsory system, too, that it loosens the bond of marriage and lets Youth decay to-day. The next day it ensures that this libertinism is established for good and the day after men will have lost any sense of chivalry and honesty and, like wild beasts, will assault defenceless women to satisfy their passions."

794 It is not possible to draw any conclusion from this first
659 pastoral other than that its wild and irresponsible author did not propose to allow the Hungarian Government to live at peace with him and was prepared to wreck the Catholic Church if need be, while he vented his personal political hatred of the new social system of the country.

The Cardinal maintained his initial form and lost no opportunity to attack the Government. When the Allies signed the Peace Treaty with Hungary, he led the bishops in an attack on the Treaty (" the Treaty overloads our country with burdens and must be considered unfair and even unjust "); rejecting
871 especially the cession of Transylvania to Rumania. He again attacked when it was proposed that the fantastic system of compulsory religious instruction in schools (which compelled, *e.g.*, Marxist parents to decide whether their children should be brought up as Catholics, Calvinists or Lutherans) should be brought to an end. When elections came in 1947, the Catholics were warned that they could not vote for socialists of any kind, and immediately afterwards the Cardinal opposed the expulsion of Germans, largely on the grounds that they were Catholics, and in a pastoral at the end of the year he forbade Catholic teachers and parents to accept the use of new school textbooks teaching evolution and spoke of the circulation in schools of " pamphlets propagating masturbation." It is perhaps unnecessary to add that these pamphlets had no existence. One of the saddest features of the whole Mindszenty affair is the way in which the Archbishop's mind was so obviously preoccupied with questions of sex.

659 All these attacks, however, were mild compared with the
871 attack he led against the Government when it introduced into
794 the Assembly a motion for the nationalisation of schools. Such a motion was bound to be produced at some stage, just as it had been years before in other countries. In most Western States the schools and education have long since been considered to be the business of the State, but in Hungary, before 1945, there was a total of 4,564 denominational schools in which 650,000 children were taught: 2,797 of these schools were owned and controlled by the Catholic Church. As late as 1947 out of 2,908 elementary schools only 934 were not controlled by churches. This state of affairs was not only tolerated but approved by the Horthy regime because it was in line with its policy of keeping the educational standards of the peasants and workers as low as possible, in order to have available a supply of cheap labour.

A situation now arose when the people's Government was already paying for the schools and could hardly tolerate that it should pay for schools in which the Cardinal forbade modern scientific education, and instead used the schools for

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propaganda against the Government. All Catholics who supported the nationalisation were threatened with excommunication in a pastoral letter of May 17, 1948; but by this threat the Cardinal forced a development of the situation which bore fruit at a later stage in that he compelled the latent Catholic opposition to his own policy to come into the open and conferences of Catholic teachers were called to oppose the policy of the Cardinal.

Since it was the proposal to nationalise the schools that compelled all the churches to define their attitudes, it is right at this juncture to go back and consider the third factor in the situation, the attitude of the Protestants.

Bishop Bereczky

The man who was destined to become the leader of Hungarian Calvinism (the Reformed Church) at this period was Albert Bereczky, and it is important that his attitude should be understood. He himself states it quite clearly in his contribution to *Five Years of Hungarian Protestantism*, 1945-1950:

"A terrible anxiety was growing in me, beginning with the thirties, that we were living in an awful deception which would lead to catastrophic consequences. The outbreak of the war realised my forebodings. I was sure that Nazism, after an unforeseeable course of disasters, would lose, and, in my sleepless nights, I saw the opening of an abyss which would engulf the whole nation and the church which had become like the salt which had lost its savour. Those who did not feel this anguish—yet how little it was to feel only this—will never understand what liberation meant. To put it bluntly: for those who found no fault with the years before or even during the war, nothing else happened but defeat, disaster and judgment. There were many such people, even among believing Christians. Why, it was possible to lead, individually, a good Christian life, to maintain one's fellowship with Jesus Christ, and even more, it was possible to gather these pious individuals into pious groups and to be, at the same time, completely oblivious to the fact that lots of money could be made by owning tenement houses in the Párkány Street, in which small rooms served as 'houses' to 14-15 members of three-four families, in an environment of such physical, mental and spiritual destitution that it would have taken the coarsest hypocrisy to demand of these people that they be 'Christians.' And there were many Párkány Streets in those days!

"There were hundreds of thousands of rural proletarians on the Great Plain whose staple food throughout the winter was but beetroot that is only fit to be fed to the cattle. Yet how many a time did the account of their poverty fall on deaf ears? It was my great sin that, while seeing all this, I was content to dole out that charity that we were able to give and to administer drops of

659 ointment instead of exposing my mind to the full impact of what
794 I knew to be true; this society, with a large part of its peasants reduced to beggary, with its workers trying to break the chains of poverty, with its empty-headed and frivolous middle class and conceited politicians, was doomed.

"The outbreak of the war made me realise, with benumbing clearness, that the disaster would not be avoided. And yet there was a church in the midst of this nation, with a wonderful past, an unworthy heir of the Reformation, a church that had no eyes to see and no ears to hear, a church that was passively withdrawing, even in her best members, from that inevitable social transformation that was irresistibly drawing near through the debacle of war. The large majority of the church members had an aversion even to thoroughgoing individual piety—yet how far a cry this was from Christians identifying themselves in humble repentance with that people to which they belonged.

"My forebodings of utter annihilation were made complete by that awful symbol which seemed to take shape in the organised persecution of the Jews. . . . As a matter of fact it was this organised persecution which first awakened in the Church the consciousness of corporate responsibility. Yet how slow and reluctant was this awakening! . . . May I add now that this fight was constantly confused and hampered by that bad conscience which our Church leaders had, owing to their blindness as to social problems in previous decades. . . .

"Yet the inexorable trend of events shattered all our efforts. It was quite late, in the first months of 1944, that I realised that the fight must be carried on for the survival of the entire Hungarian nation, and the Church must directly enter the ranks of that underground resistance which had come into being during this time of cruel persecution."

Consecration of Bishop Bereczky

It was the man who thought like this that emerged as the outstanding leader of the Reformed Church after the war and who became Bishop of Budapest. He was ably seconded by János Péter, later elected to the largest Reformed See, that of Debrecen. When, therefore, the question of school nationalisation was raised the leadership of the Hungarian Reformed Church decided that this was not one of " faith " and not one on which a fundamental dispute between Church and State would be right. It was, therefore, prepared to compromise and the resulting Church-State agreement is sufficiently important to be given in full. It was signed on October 7, 1948.

The Agreement

The Government of the Hungarian Republic and the delegated Committee of the Synodal Council of the Hungarian Reformed Church, in order to arrive at a peaceful and correct settlement of the questions which affect the relations between the State and the Church, have made the following agreement:—

1. With the view of a new regulation of the Church position in the Hungarian Republic, the Government of the Hungarian Republic and the Hungarian Reformed Church will appoint a permanent Joint Commission to present, for enactment, a draft of new laws affecting religious matters, particularly those concerning the religion of children. The necessary modifications in church policy, according to the new national Act concerning religious matters, will be enacted by the legislation of the Church.

2. The Government of the Hungarian Republic declares in this instance also that the Legislation and Government of the Hungarian Republic has ensured, defended and, by Act 33 of 1947, significantly enlarged the free exercise of religion and, by contributing to the personal and real expenditure of the Church, has rendered possible the maintenance of the present framework of the Church's life.

3. The Government of the Hungarian Republic regards the following activities, according to existing legal relations, as pertaining to the free function of church life; the holding of divine services in church buildings or in other suitable public buildings, in homes and in open spaces, the holding of Bible classes in church buildings, in schools, in private homes, in church halls; the colportage of Bibles and tractates; the holding of congregational or national church conferences, evangelistic meetings, the compulsory religious instruction in public schools and the charitable work of the church. To this end it permits the free use of class rooms and other suitable premises of public schools, wherever this may be necessary, outside regular school hours, subject to agreement with the

659 [794] school authority and with the obligation of paying for any damage which may occur owing to the Church's use of these premises for divine services, Sunday schools, Bible classes, choir meetings and other religious church meetings and gatherings, until such times as the congregations are able to acquire their own buildings for these purposes.

The Government of the Hungarian Republic furthermore regards the autonomous exercise of church jurisdiction as pertaining to the free function of church life, within the limits and in the manner in which this activity is regulated by the church laws approved by the Head of the State for the time being.

4. The Government of the Hungarian Republic takes cognisance of and honours that obligation of the Hungarian Reformed Church which, according to the command of Christ and her Confessions, pledges her to exhort the believers to charity and especially to the care of the poor, the lonely, orphans and the aged. It therefore secures the right to the maintenance and development of charitable institutions and the collection of charitable offerings, within the bounds of existing legal regulations.

5. The Government of the Hungarian Republic takes cognisance of the expressed intention of the Reformed Church to realise the principle of "a Free Church in a Free State."

During the time of the transition, in the course of which the Reformed Church will develop her material resources, the Government of the Hungarian Republic declares its readiness to pay State subsidies on the following conditions:

(a) The Hungarian Republic ensures for five years the payment of State subsidies for the maintenance of church personnel (from June 30, 1948, to December 31, 1953) on the existing basis which is assessed in relation to the scale for civil servants. This figure of State aid for salaries will be reduced as from January 1, 1954, by 25 per cent. and the Government guarantees payment of the remaining 75 per cent. until December 31, 1958. From January 1, 1959, until December 31, 1963, 50 per cent. of the present State subsidy will be paid, then from January 1, 1964, until December 31, 1968, 25 per cent. of it, and on December 31, 1968, all State support will cease.

(b) The Government ensures the yearly payment of 10 per cent. of the existing subsidy for personnel as State support for extraordinary expenses.

(c) The Government of the Hungarian Republic will continue to pay solely for the purposes of the construction, reconstruction and maintenance of church buildings, church halls and parsonages as well as for the furnishing of these structures, the sum assigned for one year of that real subsidy

which was paid by the State for the erection, reconstruction and equipment of the buildings of the Reformed Church between August 1, 1946, and July 31, 1948. This real subsidy will also be reduced according to the above scale after every five-year period, and will cease entirely on December 31, 1968.

(d) Any other State subsidies which have been paid heretofore, will be paid according to the above rules on a decreasing scale.

(e) The State will take over the payment of sums paid out for pensions of members of the National Reformed Pastors' Pensions Institute, as well as those assisting the widows and orphans of these members, on the basis of the scale of civil servants' pensions and will also pay the pensions of those who are retired up till December 31, 1953.

6. Following the plain command of scripture the Hungarian Reformed Church in her Order of Worship will provide for intercessions for the Hungarian Republic, for the Head of the State, for the Government, and for the welfare and peace of the entire Hungarian people, as well as for Divine Service on State holidays, in conformity with the Word of God and the Confessions of the Church. She states that the new Hymnary which is about to be published, contains hymns appropriate to these occasions.

7. The Hungarian Reformed Church takes cognisance of the decision of the Government of the Hungarian Republic to nationalise, by legislation, non-State schools and such residential establishments as are organically connected with them.*

The action of nationalising the Reformed Church Schools will be governed by the following agreement :

(a) The Government will take into State service, as from July 1, 1948, all teaching and other personnel of nationalised schools and attached institutions, duly taking into account their length of service.

(b) The titles to the buildings of nationalised schools and attached institutions, as well as to the glebes assigned to the teachers, will be transferred to the State, together with all liabilities incurred before May 15, 1948, as entered in the land register or otherwise proved. Should disputes arise in connection with claims after considering the proposals of the Joint Commission constituted according to Para. 1, the final decision will rest with the Minister of Religious Affairs and Public Education.

(c) The Government agrees to the arrangement whereby those members of the teaching staff who are serving as Church precentors may continue this work on the existing terms, for two years after the date of this Agreement. That part

* Dormitories.

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871 of the teacher-precentor's emoluments which is assigned to the precentor for his work as a glebe, will remain in the possession of the Church.

(d) Nationalisation will not affect those institutes of learning which serve exclusively church purposes and which cannot, as such, be regarded as public schools, so that theological colleges, pastors' training institutes, deacons' and deaconesses' schools, missionary training schools and all other schools training church workers will be exempt from nationalisation.

The legal connection which now exists between the Theological Faculty of the University of Debrecen and the Ministry of Religious Affairs and Public Education, will remain unaltered.

(e) The Government of the Hungarian Republic, in order to express its appreciation of the services which the Hungarian Reformed Church has rendered in the sphere of public education, and also to promote the pre-seminary training of a new generation of pastors, agrees that, within limits that do not exceed those now prevailing, the following colleges from among the Reformed Colleges that have the strongest historical traditions will remain church schools:

The Gymnasium,* Lyceum† and Teachers' Training College of the Reformed College in Sárospatak;

the Gymnasium, Lyceum and Teachers' Training College, the Dóczy Girls' Gymnasium, the Dóczy Lyceum and Teachers' College of the Reformed College in Debrecen;

the Gymnasium of the Reformed College in Pápa;

the Lonyay Street Reformed Gymnasium in the IX District of Budapest and, as an integral part of it, the Baár-Madas Reformed Girls' School.

Should the question of enlarging the framework of the aforesaid church-school system arise, the Joint Committee, as constituted according to Para. 1, will make a proposal to the Government.

The Government of the Hungarian Republic will guarantee the maintenance of the aforesaid church schools, during the period of State support, in the same manner as it guarantees the subsidies for personnel specified in para. 5a of the present Agreement. After the expiration of the period of State support, the church will assume their entire maintenance.

(f) The Government of the Hungarian Republic recognises and guarantees the right of the Hungarian Reformed Church

* Secondary school (10-18).
† School for training teachers for elementary schools, for students from 14-20 years. State lyceums have been abolished.

to continue to exercise freely compulsory religious instruction in State schools, although this question of religious instruction should be regulated afresh in the new Act concerning religious matters, particularly with regard to the members of the free churches and people not belonging to any denomination.*

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(g) The personnel of those types of school which will be discontinued will be taken into the State service on the same terms as the personnel of discontinued State schools.

(h) In the event of the Law Academy in Kecskemét being discontinued, the professors now functioning there will be placed by the State in other positions befitting their present status.

(i) The Government of the Hungarian Republic will ensure that in schools in which non-Hungarian speaking (Rumanian, Serbian, Ruthenian, Slovak, German) children are taught, the language of instruction will be the mother-tongue of the children, provided the parents desire it. At the same time, on the basis of reciprocity, the Government of the Hungarian Republic will endeavour to secure the same regulation for the Hungarian speaking youth of the neighbouring States.

[91]

8. The Church will modify her school laws according to the new State laws.

9. It will be the task of the Joint Commission, as constituted according to para. 1 of the present Agreement, to make proposals with regard to the regulation of matters still pending.

A similar agreement was made by the Lutheran Church which had had a more serious internal struggle, in which the leading opponent of any collaboration with the new Hungary was Bishop Ordass who was tried and sentenced in November, 1948, for economic offences in connection with money sent to the Lutheran Church from America. It was widely held abroad that this was a case of religious persecution but the evidence would seem to be that the Bishop had to accept the responsibility, legally his, for acts committed in the main by his subordinates.

Catholic Attitude

The Catholic attitude to nationalisation was quite different. Negotiations were begun but broken off, the Cardinal savagely attacked the nationalisation proposals and, having as the result lost all the Catholic schools, excommunicated all those who had made the law and executed it, and threatened to excommunicate any priest, monk or nun who accepted a contract to teach in a State school. The result of this was extremely serious for those religious orders which had depended for their maintenance on the

* Compulsory religious teaching was abolished in 1949 and replaced by religious education in schools at the request of parents.

659 teaching salaries of their members and there is no doubt that,
871 left to themselves, they would gladly have accepted the contracts. It is worth adding that the Catholic Church was accepting the usual subsidies from the Government.

794 Then, in December, 1948, events took a new turn when
659 Cardinal Mindszenty and six others were arrested and charged with treason, espionage and currency offences. It is not possible to discuss the trial in detail here (see *The Trial of Cardinal Mindszenty*, by S. G. Evans) except to say that it had nothing to do with the church situation, although, of course, it reacted on the situation by its effect on Catholic opinion. The Hungarian Government had indisputable evidence as to the conspiracy for the reinstatement of the Hapsburg monarchy and the old regime, if necessary by foreign armed intervention and a third world war, and those involved in the conspiracy were brought to trial before an open court at which the world's press was represented.

The charges were amply substantiated, as readers, for example, of *The Times* reports on the trial could see, and the final judgments stretched the law on the side of mercy.

Perhaps the outstanding result of the trial was the revelation to an increasing number of the Catholic clergy as to how badly they had been led and the feelings thus generated burst into the open with a National Congress of Catholic Priests on August 1, 1950. The call to this meeting was widely responded to by parochial clergy, who had long needed an opportunity to express their views on ecclesiastical policy.

Peace Conference of Catholic priests.

659 794 A high percentage of priests had for some time viewed with misgivings the hostile attitude adopted by their leaders to the young People's Republic. They expressed their desire to come to an agreement with the State, and declared openly that they were on the side of peace and for the rebuilding of the country.

[575] As a result the National Committee of Catholic Priests for the Defence of Peace was formed and the Congress also played its part in stimulating the extremely important Church-State Agreement of August 30 which was signed jointly by the Minister of Religion and Public Education and by the Archbishop of Kalocsa on behalf of the Bench of Bishops.

Catholic Agreement

The Government of the Hungarian People's Republic and the Bench of Hungarian Catholic Bishops, desiring to ensure the peaceful co-existence of the State and the Catholic Church and so to promote the unity of the Hungarian people in its work of peaceful reconstruction and to further the peaceful development of our country have, after discussion, come to the following agreement:

I

1. The members of the Bench of Bishops recognise and, in accordance with their duty as citizens, support the State of the Hungarian People's Republic and its Constitution. They declare that according to the rules of the Church they will take proceedings against any ecclesiastical persons who act against the laws of the Hungarian People's Republic and the constructive work of the Government.

2. The Bench of Bishops condemns all kinds of subversive activities directed against the State and the social laws of the Hungarian People's Republic. It announces that it will not permit the exploitation of the religious feelings of the congregations of the Catholic Church for anti-State political purposes.

3. The Bench of Bishops asks the Catholic congregations, as citizens and as patriots, to participate with all their strength in the great work which the whole Hungarian nation is doing under the leadership of the People's Republic, in fulfilling the Five-Year Plan and raising the standard of living for the [423] realisation of social justice. The Bench of Bishops urges the clergy in particular not to resist the development of the agricultural co-operative movement, as such a voluntary co-operation is based upon the moral principle of human solidarity.

794 208 4. The Bench of Bishops supports the peace movement and it approves the efforts of the Hungarian people, and of the Government of the Hungarian People's Republic, to defend peace. It condemns all instigation to war, condemns the use

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794 of atomic weapons and therefore considers the Government
208 which first uses the atom bomb as guilty of a crime against humanity.

II

[641] 1. The Government of the Hungarian People's Republic,
659 in accordance with the Constitution of the People's Republic, ensures absolute freedom of religion to the Catholic congregations, and also ensures freedom of activity to the Catholic Church.

[87] 2. The Government of the Hungarian People's Republic approves the return of eight church schools (six boys' schools and two girls' schools) to the Catholic Church and will also see that in all these Catholic schools there are an adequate number of male and female teachers belonging to the religious orders.

3. The Government of the Hungarian People's Republic will provide for the financial needs of the Catholic Church in the spirit already agreed with other religious denominations in such a way that for 18 years, *i.e.*, until the Catholic Church can cover its financial needs from its own resources, it will grant sums decreasing in a proportion every three and five years respectively. Within the framework of the financial aid the Government of the Hungarian People's Republic will lay special stress on ensuring a suitable living wage for the clergy.

To carry out the above agreement a mixed committee shall be formed composed of delegates of the Government of the Hungarian People's Republic and the Bench of Bishops.

Visit to Hungary

A visit to Hungary in the autumn of 1950 provided an opportunity to meet a number of Hungary's church leaders and to get a personal impression of the situation as it is to-day, and it should be said at once that the result was one overall general and inescapable conclusion: that Hungary's church leaders and church people were not perpetually preoccupied with the question of Church-State relations but with making the best provision for dealing with the overwhelming opportunities to do their proper work which were now open to them.

It was typical of the situation that glancing at the local press in the historic Calvinist town of Debrecen there should appear in prominent positions two statements from leaders of the Reformed Church, on this occasion saying that they gladly took part in the local elections because they wanted to support peace and demo-
[562] cracy and the abolition of exploitation. Debrecen also has a Jewish paper.

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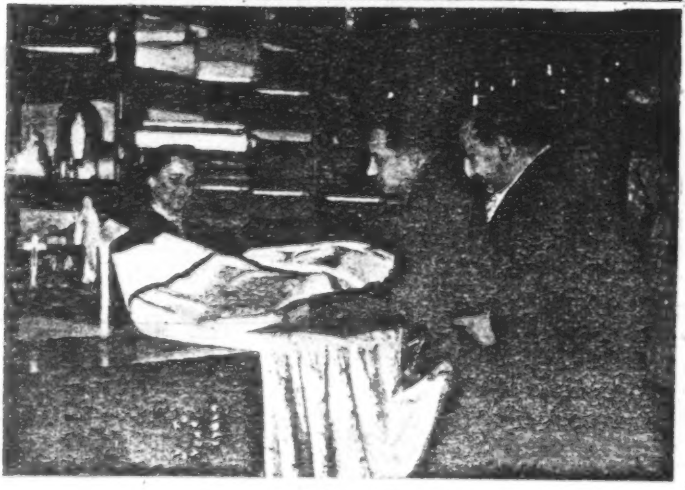
The co-operative store, Ecclesia, in Budapest.



793 The Bishop, János Péter, said that all was going well there.
[771] The outstanding problem was church re-education, the retraining that is to say of church workers, so that they would be really effective in a situation that was vastly different from the one in which they had received their training, and courses were therefore being run both for clergy and for lay workers. Their theological approach, he said, was in general a complex of Karl Barth and Ragaz.*

[814] The Reformed Church now has four theological colleges and four secondary schools. Its clergy were now swinging over to the cause of peace although in their general social outlook they tended to be conservative. The conservative elements as such had few constructive suggestions to offer in the present situation and so more and more the effective leadership of the church was passing into the hands of more progressive pastors.

Questioned about the Lutheran Bishop Ordass, who was released from prison before completing his sentence, Bishop Péter said that he was living in his bishop's house on a pension while his successor as bishop continued to live in his former parish. Ordass himself could have a parish if he wanted one.

34 The Reformed Church buildings dominate the centre of
774 Debrecen. The cathedral is a large building of the last century and, following Calvinist custom, is rather bare. The large hymnary in the pulpit is of the new, 1948 edition. The college (where the National Assembly met in 1848 and 1945) was started in the sixteenth century, although, while some of its buildings go back to the seventeen century, most of them are of later date. It is an extremely large building and houses both the Theological College and the Boys' Secondary School. The theological course lasts five years with a further one year of practical work in parishes. There are at present 100 pupils at the college. At the time of my visit they were engaged in the work of the annual "Congregation" or meeting in which both staff and students participated, all being free to express their point of view. One of the professors was extremely eager to hear of current developments in New Testament studies in Britain.

771 In Budapest Bishop Bereczky said that the church revival, which had been discussed in a previous visit in 1949, had developed not only in small, zealous groups, but in the whole church and most of the ministers have been reinvigorated. More and more do they understand that the service of the church in a socialist country can only come from those who have some knowledge and appreciation of socialism.

774 The bishop said that the theological schools were a very bright part of the picture and his views were borne out on a subsequent visit with him and its principal to the Calvin College in Budapest. Certainly nobody could have seemed happier than the theological

* The Swiss Christian Socialist.

874 students whose rooms showed the customary diverse interests of of youth—in learning, sport and the girl at home. Their opportunities of learning here[1] are considerable because, apart from lectures, the library is quite outstanding and is as well equipped with modern literature as it is with Calvin and De Beza first editions and early Hungarian Bibles.

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Bishop János Péter, member of the World Council of Peace.

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204 One of the most outstanding achievements of the Hungarian Protestant Churches is their Church Press. They run separate church newspapers but they maintain a combined Church Press Office which issues periodical bulletins in English and German but whose most important work is the regular supply of church news to all the Hungarian Press both national and local. The Reformed Church itself has a number of papers; its weekly *Az Ut* (The Way) has a 12,000 edition, the fortnightly *Református Egyház* (The Reformed Church) prints 2,000, and for the work of evangelisation there is the 32-page *Református Krónika* (Reformed Chronicle). There are other similar papers such as the Debrecen *Vasárnap* (Sunday). Two bulletins are also published: the *Church Courier* and *Hungarian Church Press.*

[1 i.e. Calvin College in Budapest--Analyst]

214 Papers, of course, are not the only publishing activity. Bibles
794 are published by the Bible Committee of the Hungarian Protestant Churches. In 1949 they disposed of 30,000 Bibles. In 1950 it was 15,000 up till the end of August, the rate of distribution slowing down as people are now awaiting a new translation on which an Old Testament Committee is working, the New Testament being nearly completed. (The current translation is of 1911.) Again 30,000 hymn books were distributed in 1949 and more than 15,000 by September, 1950. Books and pamphlets are published in considerable quantities, Turneiser's *Cry of the Soul* is one of the more recent. Separate school text books have been published for each of the eight school classes. The Church Calendar is produced in 55,000 copies; *Az Utitáes* (The Companion) is issued as a guide to daily Bible reading; Karl Barth's *Dogmatics* and *Gospel and Law* have been issued, as have works by Bereczky and Péter; there was a special pamphlet on the Holy Year and another against anti-semitism.

794 The Protestant Churches also attach considerable importance
[207] to the broadcasting time which is allotted to them. The Reformed Church has a fortnightly half-hour and every eighth week it broadcasts a full mission service. Its leaders also broadcast from time to time on other programmes. Since October they have also been given a half hour in both Hungarian and English on the short-wave programmes. Other churches have equivalent facilities although in October, 1950, the Catholics were still not availing themselves of their time.

The Reformed Church also has its own charity service and maintains 12 homes for orphans, four homes for old people, one home for epileptics, a mental hospital and a nursing home. These institutions are run by the central administration of the church. There are also others run by its local bodies. A special Sunday at the end of October was devoted to collections in all churches for the maintenance of these institutions. Every district church also maintains a church institute.

795 The situation in the Lutheran Church was explained by Bishop Dezséry, the successor to Bishop Ordass. The Lutherans, he said, have about 500,000 people. They are organised in four districts, each with a bishop. There are 21 deacons and 320 congregations. The largest is Budapest with 75,000 people. It is essentially a " diaspora " church (that is to say, scattered) and in remote places simply organised into pastoral circles.

874 The Lutheran Theological College is at Sopron and has about 100 students, 15 of whom were new this year. It runs a five-year course but is considering reducing it to four years. Latin, Greek
794 and Hebrew are compulsory. Lutheran publications include the
204 weekly *Evangélikus Elet* (Lutheran Life) 12,000 copies, the monthly *Lélek Pástos* (The Pastor) for pastors, and a weekly

evangelical magazine *Elö Viz* (Living Water). They are considering the publication of a new monthly magazine for congregational work.

The great need of the moment is for cantors as most of their church cantors were school teachers who abandoned their church singing when they entered the employ of the State. This would seem to indicate that when they were in church employ they did the singing as an act of necessity rather than from free choice. As to politics, all the Lutheran pastors, said the bishop, were in favour of peace but not all work for it, although the bishops have given them a lead. "Christians and Communists," he said, "can work together. The peace movement shows it." As to influences in thinking, Barthianism was still strong although not as strong as among the Reformed. Some think his influence cannot be reconciled to the Augustinian Confession* although the bishop himself regarded this confessionalism as retrograde in the modern situation. Other European influences are Ragaz and Kutter, although their influence is waning and the present situation with its new tasks needed new thought. Naturally pastors were now reading socialist works and a number of articles and lectures and conferences show the effect this has had on their thinking. This was not, nevertheless, regarded as a primary task in the present situation, in which there were so many practical tasks to solve in which theology had a good deal to say, one such being anti-semitism, which was not yet eradicated although the policy of the State was having its effect.

Ordass had been convinced that Western bourgeois democracy was right for Christianity and had been sharply opposed to the socialist direction of the country's policy.‖ He had had a considerable influence in the Lutheran Church but by now the greater part of the pastors could see that the church was developing under the present State and that they are now getting a new relationship with the people. In this matter of Ordass, the Lutheran World Federation had, he thought, been an instrument of American policy. Ordass had eventually been deposed by the Church which had petitioned the Government for his release.

Attending Catholic services, visiting Esztergom, and meeting a number of priests associated with the Catholic Priests' Peace Committee showed a vigorous continuation of the life of the Catholic Church. The symbol of the Catholic Peace Committee, a white cross on a blue ground with a dove at the foot shows a relationship which is far from being inappropriate and which, however long it took to come is now powerfully grounded.† The effect of the Church-State agreement is also symbolised by the buildings at Esztergom where the vast and rather pretentious

* One of the basic documents of Lutheranism.

‖ Bishop Ordass' trial for currency offences is discussed on p. 17.

† By December, 1952, 3,000 of the total of 4,000 priests were members.

346 cathedral built between 1822 and 1869 in imitation of St. Peter's, Rome, dominates the City; the Franciscan buildings had been nationalised, now they are returned to the Church, while the nunnery, on the other hand, has become a State school. The seminary is busy training Catholic priests and the Palace of the Prince Primate is inhabited by nuns, two vicars and church offices although uniformed retainers and cars are still in evidence.

659 792 The dissolution of certain religious orders was agreed at the time of the Church-State discussions as was the continued existence of the Franciscans, the Benedictines, the Piarists, and the Hungarian Poor Sisters of Our Lady. Monks of dissolved orders have become secular priests while the lay brothers have mainly become school teachers. Each of the remaining orders has two houses, except the Franciscans who have three.

Christians and Peace

[795] 794 208 575 More than anything else, perhaps, it is the movement for peace which has paved the way for the co-operation of all the churches in Hungary, not only with the Government but with the Communists. As the movement has developed more and more Christians have come into it. This was abundantly demonstrated in May, 1950, with the beginning of the collection of signatures for the Stockholm Peace Petition. Immediately after this the Reformed Church sent a message to the World Council of Churches pleading with it to take a stand for peace and, at the same time a letter was sent to all its parishes urging the clergy to take part in the peace movement; the Unitarians called on all their ministers to work against war; Catholic priests began to make statements for the Peace Movement, whereas the bishops opposed their participation. In June came the Hungarian Peace Congress with strong Protestant participation and some Catholic. Then came the Cathlic Priests' Peace Conference, already noted, and the Church-State agreement which led the Secretary of the Catnolic Priests' Peace Committee, Fr. Richard Horváth, to say:

"This agreement proves that those who initiated the Catholic Priests' Peace Movement were right. The movement has helped in bringing about the agreement and, thus, the long wished-for desire of millions is realised. With this agreement we have made a great step forward in strengthening internal peace.

"We promise to support the Bench of Bishops so that they can fulfil the agreement—which serves the best interests of our people and their spiritual welfare—with the best possible results. We express our thanks to, and our confidence in, the Government for its goodwill and understanding of the interests of the Catholic Church, and towards the workers' loyalty to faith, and respect for traditions. We again declare that we shall continue to do our duty as citizens with enthusiasm and unselfishness."

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Father Richard Horváth.

794 Both Catholics and Protestants protested to the Security 208 Council against the bombing of civilians in Korea. At the 575 World Peace Congress there were substantial Catholic and Protestant delegations, the Catholic being led by Fr. Horváth and the Protestant by Bishop Péter of Debrecen and Bishop Dezséry of the Lutherans. At the same time the Protestants issued a peace appeal to the Christians of the world; in January 504 the Catholic paper *Uj Ember* (New People) expressed its approval of the Peace Law as did *A Kereszt* (The Cross)* the new weekly paper of the Catholic Priests' Peace Committee and the Lutheran Bishops issued a joint pastoral on Peace.

Recent Developments

657 Since that time there have been a number of developments of 645 general interest.

In May, 1951, a new law was passed creating a State Office for Church Affairs charged with dealing with all relations between the Churches and the State. No new principle was involved in this measure because the Minister of Education had previously held the responsibility for dealing with such matters. The creation of the new department recognised that the churches were independent and ought not to be confused with questions such as education which were directly the province of the State, and at the same time, by creating a Minister responsible solely for relations between State and Church, it assured that these relations

* Other Catholic periodicals are the bulletin *Magyar-Kurir* (Hungarian Courier) and the monthly *Vigilea*.

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would receive the attention they deserved. The department has since brought the Catholic clergy into the National Insurance scheme and has also facilitated the creation of church co-operative stores for the sale of church literature, vestments and furnishings.

The next development was an unhappy one. The Archbishop of Kalocsa, Jozsef Grösz, who had succeeded Mindszenty in the leadership of the Catholic Church in Hungary, and eight others, were brought to trial, found guilty and sentenced, for continuing the Mindszenty conspiracy. Once again the evidence was overwhelming and the contention of those who had held that Mindszenty and his accomplices had only confessed what they knew the prosecution knew, was abundantly proved when it transpired that Grösz had been entrusted by Mindszenty with the task of continuing his subversive work in the event of his being arrested.

This trial of a second leader of the Catholic Church was obviously a profound shock to the Bench of Bishops and in July, under the presidency of Dr. Czapik, the Archbishop of Eger, they issued unanimously the following statement:

> The Hungarian Bench of Bishops—following the principles of the Catholic faith, and obeying the commands of God, according to which we should be dutiful citizens and respect the laws of the country in which we live, as they do not oblige us to deny the laws of God—make the following statement:—

The Bench of Catholic Bishops ratifies the

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(1) We declare that we recognise the Hungarian State, the Hungarian People's Republic, as our beloved homeland, that we abide by its laws and that we would have others abide by them.

(2) Following the same principle, we condemn every endeavour and every action whatsoever aimed against the People's Republic and its security, which employs violent and unlawful means—no matter by whom it is led. In particular we condemn and stigmatise those ecclesiastics whose criminal activities have been revealed in the last few days.

(3) We declare that we honour our agreement with the Hungarian People's Republic more strictly than ever and that, by virtue of our ecclesiastical laws, we shall take disciplinary action against all those ecclesiastics found guilty of offending against the laws of the Hungarian People's Republic.

We support the endeavours of the Hungarian Government which is defending peace and seeking to protect our homeland against war. Therefore, in accordance with our vocation, we shall foster peace; and in the spirit of our church we approve of the peace movement of Catholic priests. We solemnly appeal to everyone to adopt our statement and to contribute to its implementation.

Agreement with the Hungarian People's Republic.

p. 29

793 The Bishops took the oath of allegiance to the Republic and
659 also appealed to parishes to offer some of their church lands to
794 the State. On its side the State also took action and on July 3 the Presidential Council passed a decree, to be retrospective in its effects as far back as January 1, 1946, to the effect that Archbishops, Titular Bishops, Bishops, Suffragan Bishops, Abbots-in-Chief, Abbots and Provincials of Monastic Orders could only be appointed on Hungarian territory with the prior assent of the Presidential Council.

659 The rebuilding of churches has continued steadily and, in
794 addition to that, new churches are being built in the entirely new
[361] towns and villages which are the fruit of Hungary's planned
[214] development. Equally striking is the continued growth of church publications and in this field the appearance of the first volumes both of the Old Testament and of the New, of the new translation of the Bible, a new Hungarian-Greek New Testament dictionary, a new Lutheran Psalter and the first translation into Hungarian of Luther's smaller catechism, are outstanding.

The peace movement within the churches grows all the time. The Catholic Priests' Peace Committee, now officially supported by the Bishops, h ever larger conferences and now has the support of a maj of the churches. The Protestant Churches constitute more and more a challenge to the present direction of Western Christianity in general and the World Council of Churches in particular.

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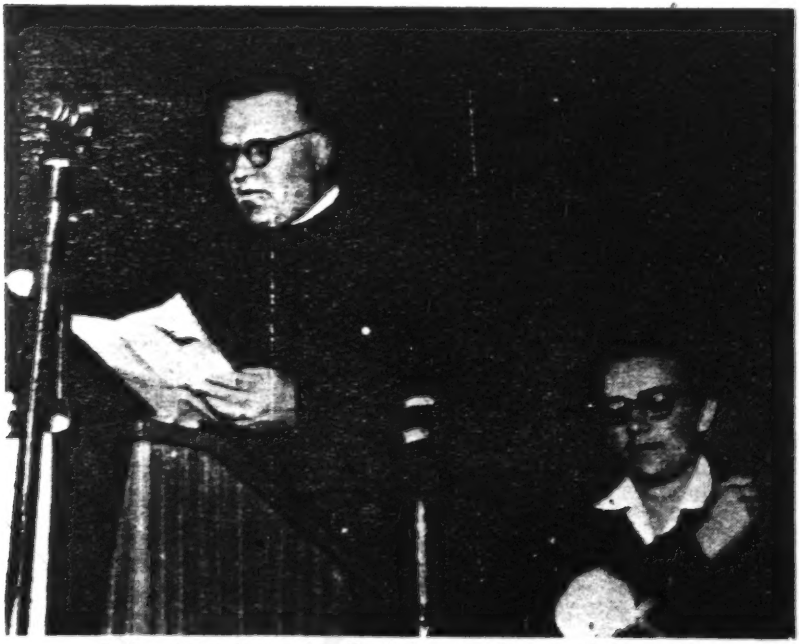

Bishop Lajos Vetö asks all religious people to work for peace.

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Canon Bereszt6czy of Esztergom signs the appeal for a Five-Power Pact of Peace.

Nobody in the West need worry about the future of Hungarian Christianity; it is strong and virile and more than capable of looking after itself. Its relations with the new Hungary are good and it lives and works in complete freedom. It is, however, persistently presenting to the Churches of the West a challenge that has so far passed unanswered, a challenge to take Christianity seriously, to play a part not only in the redemption of individuals but also in the redemption of society and, above all, to remember words that are all too conveniently forgotten—" Blessed are the peacemakers; for they shall be called Sons of God."

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Some of the numerous church papers published in Hungary

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PUBLICATIONS ON THE HUNGARIAN CHURCH

113 Peace News, *regular three-monthly bulletin published by the Hungarian News and Information Service, London.*

The Trial of Cardinal Mindszenty, *compiled from official documents, published by the Hungarian News and Information Service, London.*

Bishop Bereczky's letter to Dr. W. A. Vissert Hooft, General Secretary of the World Council of Churches, *published by the Hungarian News and Information Service, London.*

Hungarian Church Press, *fortnightly bulletin published in Budapest.*

Five Years of Hungarian Protestantism, *published by the Hungarian Church Press, Budapest.*

Accord between the Hungarian Church and State, *published by the Legation of the Hungarian People's Republic, Washington.*

The above publications may be obtained, free of charge, from Hungarian News and Information Service, 33 Pembridge Square, London, W.2.

Hungarian Christianity in the New Hungarian State *by Bishop Bereczky, published by Religion and the People. Price 6d.*

Hungary—Christian or Pagan? *by Kenneth Leslie, published by New Christian Books, U.S.A. Price 9d.*

The Trial of Cardinal Mindzsenty *by S. G. Evans, published by Religion and the People. Price 3d.*

[inside back cover]

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